The Pitifull estate of the Time present.

A Christian consideration of the miseries of this time, with an exhortation to amendement of Life: compiled by one zealous in the *Lawe of God*, And set forthe by Publike Autority, being perused and allowed by the same.

Wisedome. 6.

Giue eare yee that rule the multitudes, for power is giuen you of the Lord, & strength from the highest, which shall trye youre workes and searche oute your ymaginations, howe that yee being Officers of hys Kingdome haue not executed true Judgement, wherefore ye shall haue the sorer punishment.

Imprinted at London in Whitecrosse strete, by Henry Denham.

The Preface

to the Reader.

AS ACCORDING to the saying of Saint Paul, all that is written is written for our instruction and learning, that wee might fashion oure selues to the good wyll and pleasure of GOD, in following of vertue and embracing that is good, forsaking vice and detesting that which is euill. I therefore hereby moued and occasioned, did peruse of late a booke of small volume which hath to name, the Triall of truthe, set forth a yeare passed and more, in the which booke, as the Auctor zealouslie made a briefe discourse of the sundrie visitations and punishments of God for our forgetfulnesse of him thorowe our sinfull wickednesse, so did he likewise brotherly warne & admonishe vs to leaue, forsake, and abhorre our accustomed euill, and Christianlike exhorte vs to liue in newnesse of lyfe, putting vs in remembraunce that the Fier which fell frō heauen, so quickely defacing the huge Temple of Paules, the straunge and monstrous shape as well of Children as of beastes, Rom. 15.

(whereof there were diuers and sundrye,) with also the vnseasonable time then thorow the dailye dropping showers, were altogither plaine declarations and tokens of Gods vengeaunce and heauy wrath to come vpon vs and more sharply to punnishe vs than euer he did before, whereof we might assure our selues, vnlesse with hearty repentaunce and spedy amendment of our wicked life wee tourned vnto the Lorde our God. And this in maner was the effect of that little worke, wherein it appeareth that the Auctor was more carefull for vs than wee are for ourye selues. For notwithstanding that he, with also many others, haue not ceassed thorow their continual, daily and painefull trauaile in writing and setting forth of Godly Bookes, whereof neuer since Christes time more plentye than of late yeres hath bene, teaching, instructing, persuading, exhorting, admonishing, and in Goddes behalfe threatening vs, & by all meanes possible seeking to drawe vs from euill to good, from worse to better, from sinne to godly lyfe, that we might learne to do the wil of our heauenly Father: yet are wee for all this so vnmindefull of GOD and of his good gifts in his creatures, and our mindes so set and busied in the vaine and transitory things of this worlde, that wee

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are not at layſure to know God, nor by hearing and reading to learne how to attayne vnto the world that is permanent and euerlaſting: but eyther the workes ſo ſet forth for our inſtructiō are ſo long that we cānot intend to reade them thorow (although in the meane we bee neyther idle nor yet wel occupied) or elſe if they be ſhort, then ſoner red ouer than wel cōſidered and followed, as the crooked condutions and wickednesſe of vs wretched people of England, doth to euidently declare, whoſe abhominations are ſo vile & deteſtable in the ſight of God, as that I cānot but maruell how either wee dare preſume to aske or hope to haue any thing at the hands of our Heauēly Father, that might be beneficial or neceſſary for vs, but rather loke for preſent deſtruction, & to be roted from the face of the Earth, nothing regarding the many and often warnings of God by his miniſters, neither yet his louing correctiō, which with fauor hitherto we haue had. alas how oft hath he called vs hōe ſo carefully, ſo louingly, ſo fatherly, tendering vs euen as the Father his children, & yet we will not come but ſtill ſo muche neglect his mercifull goodnes, that nedes he muſt of his iuſtice, being a gelous god that hath pmiſed to viſit the ſins of the fathers vpō the children, vnto the thirde & fourth

fourth generation of them that hate him, euen punnish with sorrowe to vs our sinnes, and laye vppon vs the heauie hurthens that oure wickednes hath worthilye deserued, for where the shaking of the rodde will not helpe or preuaile, there must needes sharpe strokes followe, and wee shall haue them, let vs assure our selues thereof, except spedie amendement of our wicked life and earnest reformation of our mõstrous manners, which as I heartilye wishe, and bicause I woulde (as much as in mee is) be a meanes to prouoke and stirre vp my brethren thereto. (whose forgetfulnesse of their duties towardes God I heartelye lamente and bewaile) haue therefore thought it my part, though with eloquẽce vnacquainted by pleasantnesse of stile to please the Reader, yet in this simple sorte plainely to declare my good will, tendering (as nature forceth me) the welfare of the whole body of this Realme of Englande, whereof although I be but a weake, yet throwe the grace of God, a well willing member.

Reade and discerne.

The Pitifull estate of the Tyme present.

O WRETCHED AND gtaceleſſe people, why do we ſo long tempt the Lord our God, and thorow our diuelliſh doinges deny him: we deny him I ſaye in that wee bæing a people voyd of all Godly feare, ſtill continue careleſſe and neglecte the kæping of the holy preceptes and commaundements of our eternall and euerliuing GOD, whome we thorow the leudneſſe of our lyfe do ſo ſhamfully abuſe and offende. For (alas) how doth all kinde of vice rather increaſe than diminiſh? For who heareth not the horrible vice of blaſphemy and ſwearing ſo brimme and rife in the mouth of young and olde of all degrees as well in courte as in countrey, that almoſt euery toung is embrued w bloudy othes, which though it highly offend the Maieſty of God, and worthily deſerueth ſharpe correction and punniſhment,

Vice florißeth in England.

Othes common in olde and ponge.

nishment, yet not all so considered, but euery one still suffered to sweare and forsweare, sincking in their sinne.

The whordome of Englande stinketh before ꝑ face of God.

Filthy whoredome likewise, which in all degrees and places, as it is to bee hated as most shamefull in the sight of the Almightie, so would God that houses of fame and estimation were not as well spotted therewith as are the brothell houses, whose graceless inhabitaunts are limmes of the deuill. And lamentable is it to see in Englande at this daye, from ꝑ Courtyer to the Carter that stincking sinne is so common, that it is rather accompted an ordinarie pastime than an odible offence, which as it stincketh before the face of God, so is it left vnpunished, sauing now and then in Bridewell, (a place so necessarye for the redresse of suche vice, as I know not how it might haue bene put to a better vse to haue benefited the common wealth) or sometime likewise in London with a little carting it is remembred, though to many that discrue it come not to the promotion. And therfore

whordom accounted no Sinne

fore according to the olde prouerb, better is sometime a frende in court than a penny in purse. But take heede I say yee Magistrates, beware of parcialitie. Yet to saye truth, whether carting or a slappe wyth a Fore tayle, all is to one purpose, and therefore euen as good neuer a whit as neuer the better, for carting doth but make them careless and shameless and rather to continue in theire beastlinesse than bring them to honestly and repentaunce of their euill. Wherefore if it be not the soner otherwyse looked to and a sharper sause prouided for such filthye whores & whoremongers, yee shall shortlye in place of honest modest Matrones and vndefiled virgins haue the Realme replenished with a company of cankered, corrupte, & lothsome whores, whereof the filthy flocke encreaseth a pace and to fast. And here may yee see and beholde howe vice aboundeth for lacke of ỹ iuste reward that therunto belongeth, which should be seuere iustice, for neglecting whereof as the Magistrates incurre ỹ displea-

sure

sure of God, so are the wicked that still sleepe in theire sinne incouraged to become and continue the members of the deuill. But oh ye Magistrates looke to your charge, & oh ye lothsome whores and whoremongers let Sodome and Gommorra be your looking glasses, wherin without your repentaunce and amendement of your beastlye lyfe, ye may moste plainely beholde your vtter destruction.

The abuse of the Sabboth day.

But now to proceede, as concerning the Sabboth daye or rather the Lordes day, how well it is obserued: I reporte me to those delicate feeders, whose seruaunts euen iust vpon that daye, when they shoulde be at Churche to heare the deuine seruice and haue theire duties taught them, must then forsoth runne a gadding from market to market to make prouision for a dishe of meedenot for the latter course, when there is alredye to much for the first, which wastefull money were better bestowed in the workes of Faith, helping by charity thy needefull brethren that haue not so wel

to

to fyl their hũgrie bellies, (but ỹ is forgottẽ, or scant thought on.) Also other some there bee, who when they should congregate themselues in the Temple or Church, which is a place appointed to inuocate the name of GOD and to praise him for his manifolde benefites, then are they packed vp togither in Tauernes and Alehouses, yelling for vittailes to fill their filthy paunche. But oh beastlye bellie, whether is the Lorde thy God or thou fyrste to be serued? Iwys I remember there was not long a go a godlye order made in London by the Lorde Maior and the worshipfull the Aldermen, that the doores of tauernes and vittailing houses should be kept shut in seruice time, which order is commẽdable, if it were obserued according to the good meaning, that the doores should I saye, be kept shut in seruice time, to keepe out such bellie bibbers, but nowe they first fill and furnishe their houses wỏ gestes and then they shutte the doores.

But (alas) what mockery is this with

God

God and the Magistrats mocked by the typpleres which are but harborers of vnthriftes.

God & the Magistrates: for the which, vnlesse they maye feele the smarte, it wil be the longer the worse, before it be better. For in vaine are good lawes made vnlesse they be thorowlye executed: and therefore I wishe that there were certaine in eche parrishe appointed that on the Saboth daye might visite the vitailing houses, and as well to make report of those that are the receyuers of such gestes (that they might for so receiuing of them bee considered according to their deseruing,) as also to driue from thence those gredie gluttõs that minde so much theire bellies, and bring them to Gods banketting house that he might haue more store of gests to fæde Faithfullye with hungrye spirites vpon his holy worde which is the comfortable foode that nourisheth the soule of man, and that the Children and seruaunts by the godly and vertuous lyfe of those theire Parentes and Maisters, might both learne to knowe their duties to God, praising his holye name, as also theire due obedience to

their

their elders, for want of whoſe good examples and their to much libertie giuing, the riotous youth (the more is the pitie) runne to faſt hedlong to deſtruction. But no maruell, for neither cã an euill træ bring forthe good fruite, nor thornes can bring forth Grapes, and therefore ſuch carpenters ſuch tooles, and ſuch maiſters ſuch ſeruants.

The want of good example of Elders is the diſtruction of Youth.

But yet a little more concerning the abuſing of the Lordes day, vpon the which almoſt euen as though of neceſſity, the beares at Parris garden muſte be bayted, but ſo vglye are not ỹ beares as the ydle lookers on are beaſtly. God for hys mercye defende that the deuyll baite not the ſoules of ſuche as delight ſo beaſtlie to ſpende the day of ỹ Lorde God of Saboth.

Beare bayting on ỹ Sabboth abhominable.

But to proceede, on that daye the maiſters and ſchollers of Fence muſte ſhewe themſelues and their cunning, whereas after oft mæting with foynes and floriſhes and dealing of deſperate and boſterous blowes, they part wyth broken heads, maimed armes & hands,

and

and blody faces, finishing vp the matter with such swearing & terrible tearing of GOD, that it is great wonder that God w̄ the swoorde of hys displeasure layeth not on loade amongst them beating their weapons to their heades and them into the earth. Loe, thus is the day of the Lorde turned to the daye of bloudsheading and blasphemie thorow the schole houses of Fence, naye rather of mischiefe, for thereby are to many loitering scholliers & vacabundes encouraged to mischief, bearing themselues so bolde of their Fence that they are as readye to kæpe a standing in the hye wayes as the strongest theefe in England, and so in the ende to many (the more is the pitie,) for all theire cunning, are to seeke of Fence to kæpe their necks from the halter. Loe, what folly Fence breedeth. And thus wyth these & many other abuses is ỹ Lordes daye polluted. But let vs not thinke that the Lorde our God who punished wyth Death the man for gathering sticks onely on the Saboth daye, wyll

Schoole-houses of Fence, breede theeues to fede ỹ gallowes

Numeri. 15

leaue

leaue vs vnpunished that so shamefully abuse the same which so expressely he hath commaunded to be kept holy and appointed to worship hym on. Let vs be assured wee shall knowe the price thereof as well, as also for the wonderfull wickednesse ỹ otherwyse raigneth amongst vs that are voide of all Godlinesse and full of abhomination and sinne: For truely there is amongst vs no pureneſſe in heart, no truthe in mouthe, no vprightnesse in dealing, but doublenesse, fraude, deceite and guile. Brotherly loue is cleane banished. For who can almost speake well of an other? and charitie is become so colde that the fruites of Faith faynt thorowe cankered couetousnesse, who is so deepely crept into the corrupt consciences of men so generally, that who almost is not therewyth infected? and to whome as the terme goeth, all is not fishe that commeth to nette, and so they haue that they woulde haue, they care not howe they come by it? which as it is to manifest and apparāt,

The Canker of couetousnes hath eaten awaye the good consciences of ỹ people of England.

so

so lykewise to lamentable to behold that amongst those that take vpō them the name of Christians suche crooked conditions shoulde be vsed as hereafter shall be declared.

And first concerning couetousnesse, which whether it be to cōuersant with vs, let those of reason iudge, who seing and well noting the great and gratious blessing of God vpon the earthe, which hath so plentifullye brought forth and yelded her increase of all things necessarye for the foode of man (thankes to God therefore,) yet notwithstanding, a dearth to remaine, and vpon no occasion saue onely thorowe the cursed couetousnesse of rauening Cormorauntes, that (so they may fyll their bottomlesse bagges) care not what nor whom they deuour. I would to god the Graziours, who thorowe theire grædye ioyning of pasture to pasture for to muche lukers sake, filling faster their coffers thā they fatte their cattell: and also the vnsatiable shæpemaisters, that to encrease and augment such nædelesse and not necessarie

Graziours and great sheepe masters cormorauntes in ꝑ commō weale.

sarie number of sheepe as nowe there are, hauing spoiled thereby whole villages and townes, (to the great decaye of tillage,) were not I saye the chiefest occasions of thys present mischieuous misery; thorow the deuilish dealing of which two kindes of people, we haue been and to lately were forced to seeke in forreine countreys our breadcorne, whereas before such gredye couetousnesse raigned, we had plenty enough at home to serue our selues and to spare for others our neighbors, till now that the sheepe which God had ordeined for man, are by couetous men encreased to suche noisome numbers, that they haue deuoured men and driuen them from their dwellings, who with their wiues and children begge aboute the countreis, their houses being ouerthrowen: but better were therefore more ploughes and fewer sheepe, than so many sheepe to ỹ encrease of beggers. But, oh meruellous brutishenesse of those people that for the excessiue gaine of pasture money, preferre the brute

Many sheepe and fewe ploughes maketh England scarce with beggers.

beastes before their poore brethren, and that to fede beastes sterue Christians.

Esay. 3. *But why doe yee so oppresse my people and marre the faces of the poore saith the Lorde by the mouth of his seruaunt and Prophet Esaye, that so ioyne one house to another and bring one land so to another ỳ the poore can get no grounde, but that they may dwel vpon the earth alone? and for such doth Hell open hys mouth and gape for, sayth the Prophet, whose threatneth the wrath of God vpon such. And Abacuc likewise in his second chapter, I referre thee to the place the reading whereof God graunt may be a warning. But are the farmers in this point altogither clean and blamelesse? nay would to God ther were not to many in Englande whose barnes God hath well replenished with store, that both say and doe, as not long since I heard a rich and wealthy farmer say & bound it with an othe, that he would sell hys Corne at such a price, or kepe it tyl the myce eate it. But (as I fear me) there be to many farmers of that charity.

Habacuc. 2

The couetous Farmers abuse the good gifts of God.

tye. So no maruell though ſo greate a ſcarcitye of breadecorne as of late, hath bene, whiche woulde haue bene further out of courſe but for the gratious prouiſion of the woorthy Marchauntes and Cityzens of London that fed therby as well the Cytye as a greate parte of the Countrey aboute them. The Lorde proſper, bleſſe and holde hys holy hand ouer that Cyty and inhabitantes that are ſo carefull for their Countrey. But againe to my matter wherewyth I was in hand. As thoſe woordes and deedes of ſuche Farmers are not Chriſtianlyke, ſo are they not the beſt members in the cõmon weale of England, as they vſe themſelues in ſo ſhamefully abuſing the good gifts of GOD, enhauncing the price of Corne of meere couetouſneſſe to enryche theym ſelues to the greate detrimente and harme of theire neyghboures and brethren, whoſe wealth thereby howe muche it is of late increaſed, the ſumptuouſneſſe and brauery of their children doth well declare, who in many places in englãd

The woorthy prouiſion of the marchantes & Citizens of London.

are at these dayes growen to suche a finenesse that they are more redier for houses of the court, than the plough, & so giuen to vdlenesse ỳ they holde great scorne to treade the furrowes and follow their fathers steppes, But nowe the father to Cart, the sonne to Court. Well, well, prouender prycketh, and welth I saye maketh wantons, which God graunt of the getters to be truely come by and with vpright conscience, for according to the olde prouerbe, wel gotten well spent, God sende ỳ plough more frendes and followers. But yet a little further concerning couetousnesse. How lamentable is it to see and beholde the number of men that dailye faple in the payement of their dettes, and as they learne it play bankroute; I meane not those (neither deserue they the name) whose substaunce by casualtie of fyre, by spoyling of Pirottes, or thorowe force of stormie and tempestious weather, by shypwracke wyth the sourges of the deepe seas are perished, vnto which and many other perills the mar-

The follie of parents maketh vnthrifty children.

marchauntes aduenturers thorowe the sufferance of god are oftetimes subiect and by such meanes ouerthrowē, their wealth plucked from them and they empouerished, who as they gladly and willingly would, but haue not wherewith to satisfye their creditours, so are they yet in thys respect to be holpen, cōsidered and borne withall, (and God forbidde that otherwyse it shoulde bee.) But of those shameleſſe ones I meane, of which nūber of late there hath bene to many, that when thorowe their credite they haue heaped togither a masse of treasure in money and cōmodities, they sodainely absent and hyde themselues and playe bankroute, an vnchristianlike playe and to a deuilishe and wicked ende and purpose, for hauing wherewith to satisfye and content all their creditours, they will eyther paye nothing at all or as little as they like, and thus they reape the corne that is not their owne, and spoile sometyme thereby the sucking fatherleſſe childe. And by thys wicked meanes is many *Iob.24.*

an honest man brought to an after deal and oftentymes vndoone, wyth whose goodes those thæues enryche themselues: Thæues I say, for theftc it is and no better, and yet is it nowe a dayes made an ordinarye occupation: And where is the redresse, or which of them (as bæfore I sayd,) doth not what hym listeth: Well, woful is it to see that among Christians such partes should be played, and more lamentable is it that still it is suffred. Couetousnesse is a perillous poyson, and yet though loth I am to wryte it, I know no estate or vocation in England that is not infected therewyth euen from the mountaines to the valleyes. And therfore to cõclude wher the rage of corrupt couetousnesse raygneth, ỳ right of iustice must nedes be minished, I would it were not so, but (alas) it is to manifest. ‡ But must not God nædes punnish vs in whom there is no truthe nor knowledge of hym, but vntruthe, lying, swearing, adultry theftc, and all manner of suche filthynesse? Are these things a declaration of brotherly

A wylfull banckrout & a theefe all one.

Oseæ. 4.

brotherly loue amongst vs? doe we as we woulde be done vnto? loue we our neighbours as our selues, that thus byte and deuour one an other? Oh intollerable wickednesse and oh mischieuous and pestilent people. But hath our Heauenly Father reuealed ẏ light of his Gospell vnto vs that wee in such shamefull wyse should abuse hys great mercy? no, no, wherfore to the Carnall Gospellers as well as to the Impudent Papistes, I saye: bee no longer careless, but learne to knowe the will of the Lorde, and doe it. Let woorde and deede be one. Profesle and followe or else we are but slaunderers & enimies of the Gospell, and the blessing and great good gyftes of God (the lyght of hys Gospell) is euill bestowed vpon vs, shewing our selues to be the enimies of Jesu Christ and of his truth the spoilers. Counterfaytes are wee and plaine dissemblers wyth God and the Worlde, yea, euen a people in whome scant one sparke of propertye appereth that vnto Christians appertayneth: Gallat. 5.

for if we were Christians we wolde
followe Christes lore, ✝ who being the
Way, the Truth and life, we renoūce
Iohn.14. and go from the Waye, decline from
Truth, and forsaking Life doe thorow
our wicked meanes seeke to our selues
Death and distruction. The Lorde be
mercifull vnto vs, for we are growen
to this point, that we neyther feare the
Lorde our God nor stande in awe of
the Magistrates. And what is ẏ cause,
but for that the good lawes made by
them for the punishement of offenders
are no better executed but in a manner
eche one left to himselfe to doe what he
listeth? But truely euen as much doe
the Magistrates offende G O D in not
punishing the offenders, as they that
commit the offence. For all this euill
Sufferaunce breedeth inconuenience. commeth of sufferaunce, but to muche
sufferaunce causeth care and to muche
sufferaunce breedeth disobedience. And
is it not sufferaunce that tickeleth the
talkeatiue tonges of the wicked and e-
uyll disposed, so shamefullye and
scla vnderoustye to repore and speake

euill

euill of the bleſſed woꝛde of GOD and doctrine of Jeſu Chꝛiſt, and of the Pꝛeachers and Teachers of the ſame, vnreuerentlye ieſting and ſcoffing at them, as dailye they doe, euen like vnto Diotrephes that of arrogancye eralted himſelfe, diſpiſed the doctrine of the Apoſtles, ieſting at them with malitious woꝛdes? And what is it elſe but ſufferaunce that ſo animateth the obſtinate Archpapiſtes ſo ſtoutely to continue in their Romiſh heretical errour, contrarye to the will of God and their due obedience to their Pꝛince? But no maruell therefoꝛe, though the common ſoꝛt ſo careleſly continue in their euill, when ẏ Ringleaders to miſchiefe, (the Archpapiſtes,) beyng the maintayners of Idolatrye, breakers of Wedlocke, theeues, murderers, and rebels againſt ẏ Pꝛince in Gods and hir pꝛocedings, are thus ſuffered to wallowe ſtill in the poyſoned puddell of their wicked wyll, and yet remaine vnpunniſhed. But yet as it is not ynough but a perillous matter foꝛ one mã to cal another theefe, vnleſſe

Iohn. 3. Epiſ

The Archpapiſtes Ringleaders to miſchiefe.

vnlesse he be able to proue it, So I like wise to trye ỳ to be true which here I haue written of them, wyll therefore make due proofe thereof, as well for mine owne discharge as also to satisfye the reader.

Archpapistes maintayners of Idolatry.

And first that they are maintainers of Idolatrye, the great number of people whome God hath yet spared alyue, wytnesse wyth me, howe they when they were in authority, or rather when God suffered them to bee as whippes & scourges to vs for our forgetfulnesse of God: how they then I saye, throwe their violent cõpulsion, forced ỳ people (to the great derogation and dishonour of God,) to erect Idolls and garnish the Church and House of God with Mahomets, which (as in the booke of Wysedome is specified) neyther haue bene frõ the beginning nor shall continue to the ende, but haue only bene inuented throwe the wealthy Idlenesse of men: but wherewith yet they I saye then so charmed and enchaunted the mindes of many of the simple ignorannt peo-

Wisdó. 14.

ple,

ple, wyth theyr Idolatrous infection, as that I woulde to G D D there were not nowe in these dayes to manye that worshipping in hugger mugger in Coffers and Corners their senslesse Babilonicall blockbabes, thynke they please God better than to come to bee instructed by the hearing of the worde of G D D preached. Thus haue they I saye seduced the people from the true and liuing Lorde to worshippe straunge and vnknowen Gods and honouring of abhominable Images, ‡ whiche is the begynning and ende of all euill, shewing themselues thereby to bee the manifest enimies of the Almighty, and as Moises doth note and name them, false Prophetes, dreamers and maintainers of wicked Idolatrye, which beyng a spirituall whoredome and an abhomination so grieuous and haynous in the sight of God, as that hee hath alwayes abhorred and extremely punnished it: yet are they wyth tooth and naile supporters of the same. Wherfore as God by the mouth

Wisdō. 14.

Deutro. 13.

of

of Moyses playnely expresseth that they
Deut.13.16. ought not to be pitied nor reserued and
kept as they yet are, so doth he also ap-
Ieremy.26. poynt them their reward, which is that
they should be destroyed wythout com-
Zachar.13. passion. And accordingly did Elia with
450. false Prophetes of Baal at ꝯ broke
Kison. Also Iosia who burned the bo-
3.Kings.16 nes of the Priestes vppon the altares of
2.Chro.34. the Idols. But nowe to goe forwarde
wyth my prowfe: Breakers of wedlocke
I sayd they were, as most true it is they
be. For although that Christ as by the
autority of the scriptures, doth permit
vnto euery man without exceptiō that
1.Cor.7.9. cannot liue chaste, as well spirituall as
1.Timoth.3. temporall, his wife, to liue togither in
that holy and blessed state of matrimo-
Leuitic.27. nie ordayned by God for the auoyding
of hatefull whordome: who being once
Math.19. coupled according to the lawes of God
Marke.10. no man ought to seperate or put asider
yet notwithstanding that, how did they
(I say) abuse and shamefully seperate
Papistes breakers of wedlock diuers and sundry of the ministerie then
matched in matrimony, dealing as cru-

elly

elly wyth them therefore as if they had committed some notorious offence, disallowing in the ministery then, that to be necessary, which Christe in his time for his Apostels did see to be conuenient and necessary: And Paul witnessing the same, sayth: It is better to marrye than to burne, but he sayth not, It is better to take a whore than to marrye, as a greate many of their beastly brode of lecherous Masseprietes did, who as they woulde not marry, so liued they not *Castè*, but *Canè* played the whoremongers, and some *Palam* defiled their neighbours wiues, committed dayly incest and were euen fellowe companions to the Sodomites, whose beastlinesse these Mitered men oft wincked at and woulde not see the wyckednesse of their God Bels belly gods, but loked thorow the fyngers at them, as some of thē to wel know to their shame though they say nay and lye as their generatiō hath always bene accustomed, who neuer will do other. But though for their wicked whoredome they haue in thys

1. Corin. 7.

wold escaped the punishment due for
Hebru. 13. the same, yet shall God shut them out
of hys kingdome into euerlasting fier,
vnlesse they repent, which God graunt
they may. But now to procede, thee-
Papistes are theues ues also I sayde they were, ‡ and so S.
Iohn. 10. John calleth them that come not but to
steale & destroy, of which number they
are & so shewed themselues to be when
they not only did breake into Gods or-
chard, stealing from vs the fruit of life,
but also lopped and destroyed the flou-
rishing braunches that plenteously yel-
Ieremy. 12. ded forth the fruite therof, ‡ treading
downe the Vineyard and pleasant por-
tion of the Lorde, of malitious purpose
to leaue it waste and to make it a wyl-
dernesse, stealing away the beautifly
treasure of Gods Sanctuary, and with
consciences moste filthily defiled filling
and replenishing the Lords house with
robbery & falshed, and therfore agayne
I say theeues and also enimies to God,
that loue him not: ‡ For how can they
1 Iohn. 4. loue God whome they haue not seene,
when thei loued not their brethrē with

whome

whome they were dayly conuersaunt. For it is not so long agoe to bee yet forgotten, how vnmercifully they dealte wyth the sely faythfull flocke of Jesu Christ, who by the diuine inspiration and good gyft of the holy Ghost, setting forth the glory of God & plentifully preseruing the holsome and delectable doctrine of Jesu Christ, wherwith almighty god had richly replenished them, and wherwyth they dayly taught and trayned vs to know the wil of our heauenly father. They did I say forbid to teach the truthe, and would not suffer them to preach Christe vnto the people, but, notwithstanding the expresse cõmaundement of God almighty who straytly charged them ‡ that they shoulde not touche his annoynted, nor do his Prophets any harme, yet did they rigorously recompence them, turmoyling and tolling them frõ post to piller, mocked them, bufeted them, with roddes beat them, imprisoned them, hungerstarued them, ‡ and euen as Cain to hys brother Abell, so did these Miraunts *Psalm.105.* *1.Iohn.3.*

most

Papists as murderers

most cruelly murder their innocēt bre-
thren, and with fier consumed to ashes
the flesh of Jesus Christ in his mēbers,
‡ whose beautifull feete brought vs ty-
dings of good things, euen the peace of
Rom. 10. the Gospell of Christ our Sauiour. And
why did they thus to them? ‡ bycause
their workes were good and their owne
1. Iohn. 3. euill, they being of the offspring of those
that killed the Lord Jesus and the Pro-
phetes and nowe likewise thirsted for
the bloud of these innocent martirs, and
therefore murderers from the begin-
3. Regū. 15. ning. ‡ But now I cal to remembrance
how Samuell the zealous Prophete of
the Lord calling for King Agag the e-
nimy of God and murderer of his peo-
ple, to whome after he had sayde these
words (as thy sword hath made wom̄e
childelesse, so shal thy mother be childe-
lesse,) did then in the zeale of God hewe
King Agag in peces, Oh cruel murde-
The re-
warde of a
murderer.
rer and sheader of innocent bloud, wor-
thily rewarded. But if Agag being a
King was not spared, how well haue
these then deserued to haue ẏ same cur-
tesy,

tesye, being continuall committers of shameful things, mercilesse oppressors, cruell persecutours of Fatherlesse and Widdowes, shedders of innocents blood, insatiable murderers wylfully working the mercylesse motions of theire hatefull heartes, thorowe whose terrible tyrannye many mothers were lefte childelesse, and many children fatherlesse and motherlesse, that were of the familye of the faythfull in Jesu Christ: of which most terrible tragedye though the whole worlde can witnesse yet remaine those murderers unrecompenced with Agags iust rewarde. But last of all that I sayde they were rebellious, let their stubborne and disobedient behauiour towardes their Prince be witnesse, in that they so arrogantlye contend with their Soueraigne, despising and resisting the worde of GOD, which by the Princes moste Gracious proceedings, to the unspeakeable comforte of all hir graces true faythfull and louing Subiectes, is (thanked be God therefore) moste entierly and truely set

Papists as rebellious.

forth and taught, which they vtterlye detest, and followe the imaginations of their owne heartes and still continue in their euil. Loe, these be of them that had so blinded the worlde wyth their counterfait holinesse, that they were counted and thought to be without spot, and yet moste grieuous transgressours and full of all iniquitye and poyson, refusing to doe that wheych by Goddes lawe they are commaunded, and regarding rather the vsurping monstrous Pope that Romish beast and Antichrist, than fearing God and respecting theire due obedience to their Soueraigne & moste gratious Prince and liege Ladye, who as Salomon sayth, ought to be feared as a Lion, and whose displeasure is a messanger of death: who therefore although they feare not I saye for the loue that faythfull Subiectes beare to their Prince of duety, yet I thynke they shoulde feare, lone and humbly obeye hir for the loue and feare of him that shall call the heauens from aboue and the earth, that he may iudge hys people,

Prouer. 16.

1. Peter. 2.

Roman. 13.

Psalm. 50.

ple, * against which day of vengeaunce when shall bee opened the ryghteous iudgement of GOD, such stubburn hearted contencious rebelles that follow iniquitye, disobeye and resiste the truthe and the higher powers which is the ordinaunce of GOD, and that eythers cannot or will not repent, doe but heape vnto themselues the wrath of God who will reward them with trouble and anguish of soule to euerlasting damnation. Wherfore O ye presumpteous priests that are of an hye stomack but farre from righteousnesse, as ye haue bene terrible tyrauntes and your handes full of blood, so now put from you the violence and myschiefe of your mindes: and as ye haue not ignorantlye but arrogantly fought against the God of glory, so call now to him for the assistaunce of his holy spirit that it may please him therewith to strengthen you agaynst your aduersary the diuell, that hee no longer bewitche you nor withdraw your mindes from God: for now ye fayle & stumble in your iudgement,

* 2. Thessal. 2. Rom. 2. 13.

Esay. 46.

A charitable exhortation to the Papistes.

Esay.28. being ignorannt as yong children, and
bycause ye will not hearken unto the
voyce of God pronounced by his chosen
vessels, hee suffereth you to be tangled,
snared, and to fall backwardes in youre
1.Peter.1. wylfulnesse. Leane therefore no longer
upon ỹ weake staffe of antiquity which
both you and many men ground them-
selues upon, doing as their fathers did,
for as well our Forefathers as also our
selues haue done unrighteously ye and
haue not kept ỹ way which the highest
commaunded us, and therfore tullome
without truth is not alloweable, but is
an olde errour. Pray therfore unto the
Lorde God to open your eyes that ye
may spye out the wonderous things in
Psalme.119 the lawe of God, & seke him with your
whole heartes unfaynedly that ye may
walk in his wayes, leauing the wicked
and wylfull blindnesse wherein you
haue so long bene nouseled, and be no
longer as Fooles that make good sport
of Synne, but forsee your wickednesse
which as the Lorde according as the
Scriptures make mention, hath pun-

nished

nished in Princes being ye highest, and to whome he hath giuen the gouernement of his people, so will he not sorely leaue it vnrecõpenced in papish priests, but aswel in priestes as in al people generally of what vocation or calling soeuer, that repining the truthe of Iesus Christ and wilfully wallowing in wickednesse and sinne carelesly continue in the same, he will visite and for their reiwarde giue them to drinke of his displeasure and heauy wrath. ¶ Wherefore I as much as in me is, exhort you in the Lorde to become obedient children, and Luke.15. to returne wyth the prodigall childe from your grosse feeding on swinecods and with hearty repentaunce meekely and humbly to tourne to your heauenly Father, feeding on his heauenly worde, that wee your brethren might reioice of the finding of you that were losse & reuiuing of you that were dead. ‡ Submit therfore your selues in lowe- 1.Peter.5. linesse of heart vnder the mighty hand of God and shewe your due obedience and bee subiecte to your most gracious

and mercifull Prince, be no more diuelishe wilfull but godly willing, arme your selues I saye wyth singlenesse of heart as ministers to worke the will of our heauenlye Father, not compelled but willinglye, not wyth prowde and lordely stomacks but meekely, giuing good exaple to the flock of Jesu Christ, of which as ye haue bene merciless spoilers, destroyers and famishers, so now thorowe the moste gracious operation of the Almightye ye may become repairers, feders and nourishers of the same, that when the chiefe shepeheardе shall appeare I he may exalt you when the time is come, that then ye maye receiue an incorruptible crowne of glory, which I beleeue God for his great mercy sake to graunt vnto you, I ye may I saye become hys seruauntes and wyth ioy in him possesse the earth during his good pleasure, and after hys lyfe to haue the fruition of the lyfe euerlasting. Be therefore no longer the maysters of errour puffed vp wyth pride, but the disciples of truth, & therein your selues

1. Peter. 5.

no

no longer as brute beastes naturallye made to be destroyed, whose heartes God hath so hardened for that yee shuld not hearken vnto his worde, because he would haue you rooted from the earth. But leaue in tyme your disobedience, for disobedient children shall finde no rest, wherefore if yee still presumptuouslye procede as yee haue begonne ‡ knowe that presumptuousnesse goeth before distruction and after a proude stomacke there followeth a fall, for the Lorde abhorreth all suche as are of a proude stomacke and wyll not suffer them to escape vnpunnished * but will recompence them theire wyckednesse and destroye them in theire owne malice ‡ because they rebell against hym. Therefore I saye once againe as one that from the bottome of my hearte wyshe your conuersion to GOD, take heede and tempt the Lorde God no longer, neyther presume to muche of the mercye of your Prince, for yf ye doe, surely God wyll in the ende put in hir Graces heart, as most excellent ‡ euen

Prouer. 16. *Deutro. 17.* *Esay. 5.* *Psalme. 94* *Psalm. 107.*

Rom.13. *Wisdom. 6* sent of and by him, for the punnishe-
ment of the wicked and to the praise of
the good (to consider) that as a Mother,
who being tender ouer hir Children
with ouermuch cockering them, doth
but make them so wanton and care-
lesse that they regarde hir not, and so
sparing the rodde hurteth hir Children
and harmeth hir selfe, so likewyse that
hir grace thorowe hir greate lenity and
mercy in to long sufferingyou doth but
make you the more forgetfull of youre
dueties to your so gracious a Prince, &
moue you the rather to worke your sel-
nes woe, wyth practising of that that
might be hurtful to hir highnes, which
the almighty god of Israel defend. But
yet is it to be feared and iust cause hath
hir Maiestye to bee out of hope of youre
conuersion to God and to haue you hir
faythfull and true Subiects hereafter,
that in so long a tyme of respeite haue
not hadde the grace to learne to feare
God and to knowe your duties to hym
and youre so gratious and mercyfull a
Prince. ‡ Job sayth that if a tree bee cut
downe,

bowne, there is ſome hope ſayth hee *Iob.14.*
that it will ſproute out and ſhoote forth
the braunches againe, and a rote being
waren olde and deade in the grounde,
yet when the ſtock getteth the cente of
the water it will budde a newe & bring
forth bowes: but howe long hath the
Queenes Maieſtye euen as a mother of
mercye, thorow hir gracious gwdneſſe
and great lenitye made the tryall here-
of in you, reſeruing and watering you
all this while with hir mercye, to trye
thereby if ſhee could cauſe you to bring
forth the flowriſhing braūches and beau-
tifull buddes of repentaunte heartes,
thereby as well to beneſite your ſelues
as alſo others thorow the good example
of your humbleneſſe, who notwithſtā-
ding ſtubbornely continue the longer
the worſe, ſhewing your ſelues there-
fore not to be of thoſe trees or rote that
Job ſpeaketh of, but rather playnelye
painting forthe your ſelues in your per-
feate colours and ſhewing your ſelues
to be the ſame that certaynely ye are,
euen rotten rotes bolde of Godly ſappe

A graceles papiſt and a rotten roote one in effect.

and

and into whome no moysture of godly
vnderstanding or knowledge can enter.
Wherefore according to the saying of
our Saviour Christe by the mouthe of
Mathewe, ye must be plucked vp, he-
wen downe and caste into the fyer and
wholly reiected as wylfull Heretickes ‡
agaynste whome no admonition wyll
preuayle. But now my thinke I heare
some paretial Papiste saye: beholde I
praye you the charity of this Gospeller,
this Protestante is in hys extremities,
what? my thincke he would haue the
poore men worse handled than they are
alreadye, being meetely well trounced
and hampered I trowe, as the Tower,
Fleete, Marshalsea and such other pla-
ces can witnesse. In deede sir ye saye
true, they haue bene so yll dealt with,
so sore hurte and so extremely dealt with,
as that those that be in worse lyking
haue no cause to complayne. So some
of them are so sonke fallen alwaye that
they are growen from a hoyseloade to
a cartloade, which betokeneth no want
of victuals and good cherishing, but ra-

Matth. 7.

ther

ther of to much pampering. Well I say the Diuell is not without friends as now right wel appeareth, by whose meanes these terrible tirants that rather rebell wyth peril as traytours to God and their Prince, than obey with rest as obedient subiectes, who rather may be sayd to haue bene to long preserued in places of pleasure, than accompted as prisoners, cõsidering how well they were vsed and prouided for, who hauing then but to much liberty are now sette further at large to haue more & whome rome and scope, to take their pleasure on progresse aboute the countreye to refreshe them selues as though before they had bene misused or had receiued to much iniury, whereas if they had their iust desert, Death, Death should and ought to be their reward. But loe, the fil thy soules are flowen, the bloudy birds are vncaged whose flickering abroade are making wings for a new pray, which God disappoynt them of. But as it is most requisite and needefull that the Prince

(whom

(whome God long preserue) haue good regard by hir tasker apointed, to auoide the purposed mischicke from hir bodye by poysoning of meates, (which wicked and trayterous Subiectes bothe haue and maye attempte that seeke to aduaunce and establyshe themselues and the wickednesse ỳ they embrace,) so is it most necessarye and conuenient that a regarde bee had by the Prince to hir people committed to hir charge, least the venemous privye perswasion and deuilishe counsell of this Antichristian rable doue slaye and poyson the soules of the simple Subiectes, whereby might ensue as well perill to the Prince as distruction of the common wealth, which ỳ almighty God defend for hys mercye sake, and graunt that thoroughe thys to long sufferaunce the lyke furious flame slathe not againe sodenly abroode as once it did before any sparke was feared to haue beene kindeled, for according to the olde proverbe, ỳ which is breddе in the bone wyll neuer out of the flesh, & so will the piperous

rous brode neuer leaue engēdering of
poiſō, whoſe ſtudy as it hath euermore
bene to deuiſe & imagine how to worke
miſchiefe, ſo cannot I ſaye the bytter
braunches of that trayterous and ty-
rannous tree yelde better fruite, and
therefore are to be conſidered accordyng,
for ſecret and perillous hath their priuy
poyſoned practiſe and packing euer ben
from the beginning, as experiēce hath
taught, to the deſtructiō (the more was
the pitye) both of Prince and people,
whereof let auncient ſtories and Cro-
nicles be witneſſe. And I woulde that
now the ſame bloudye and murdering
brode were not in hande to brewe that
miſchiefe which God graunt them ne-
uer to tonne but that they may bee ſcal-
ded in their owne lycker. Well, well,
they that wyll may ſee the wyckednelle
of that generation, but therefore are
ſuch ſcabbed ſheepe no longer to be ſuf-
fered which doe but infecte the ſounde
flocke. And (alas) that ſufferaunce tho-
rowe to much lenitye ſhoulde onely
cauſe ſuch careleſſe wicked men ſo wil-

The property of papiſtes is to worke miſchiefe.

A papiſte enuimy to God and traitour to his prince.

fully

fully to worke their owne distruction, whereas the law (if it were iustly executed) ‡ being ordayned for the vnrighteous, disobedient, murderers of Fathers and Mothers, manslayers, whoremongers. &c, might bring them to God and be a terrour to other euil disposed, who now thorow their being borne ipythall are rather encouraged and boldened in their euill. Wherfore as the corne doth better grow vppe where no cockle is to cumber it, ‡ so take the drosse from the siluer and there shall be a cleane vessell thereof, and as the common wealth is the better mayntayned and flourisheth wher the law is worthily executed vpon the offenders, so woulde the Gospel of our sauiour Christ bee more willinglier embraced in the heartes of the simple ignorant ones, if the Archerasies were cut of from the face of the earth, whose stubborne and presumpteous resistaunce of Gods and the Quenes procedings, is now the onely let, which as it highlye offendeth the Maiestye of God, so is it an occasion of the increase

Prouer. 25.

of

of euill to the further prouocatiō of his wrath. Wherefore as it is good by all meanes possyble to cure an infected member, so is it much better if it be found incurable to cut it of, than that it shoulde infect the whole & sounde body. And whereas cankered corses in currith patiences are so fettered ỳ the pretious medicine of mercy may not cure them, thē must of necessity, suffice, a medicine more sharpe & apt for such a *Nunq̄ sanus*, be ministred. Wherefore let the crooked ones be made straight & the rough ones made plaine. And hye time it is, for they do now but lie like dombe dogges or as rauening and deuouring wolues lurking for their pray, their bellies not yet full ynough of blonde. These bee those frowarde vngodlye ones, ỳ from their mothers wombe haue strayed and spoken lyes, whose venom is as the poison of serpents, who stil ymagine mischief in their heartes, refusing to heare the voice of the charmer (charme he neuer so wisely) but wilfullye stop their eares because they wil not heare nor learne ỳ

Necessarie and present remedy in extremity.

Luke.3.

Psalme.58.

will

Roman. 9. wyll of their heauenly Father. ¶ These I saye be of them whom God hath stirred vp euen as he did Pharao, to bee as they haue bene, persecutors of his Children, to shew his power on them ỳ the name of God myght be declared, who as he hath mercye on whom he will, so likewise those whom he will he maketh harde hearted, euen as he doth these (if they repent not) on whom he wil shew his wrath, though he suffer them wyth long patience, being ỳ vessels of wrath ordeined to dampnation, yet in ỳ ende he will cut them from the earth & wyth Pharao ouerwhelme and drown them in the sorowfull Sea of perpetuall destruction. The mercy shewed to them is but in vaine, and ỳ doctrine of Iesu Christe whereof they are wyshed to be partakers, is but cast away vpon them, being as they are, playne contemners therof, shewing themselues forsaken of God and left to themselues, and therefore ought not that which is holye to be giuen to suche dogges, for it is but as

Math. 7. Pearles strawed before swine ỳ treade them

them vnder their fæte and turne again to rent the giuers thereof, as they already haue done and againe would doe if power & beastly will were according. What otherwyse therfore shall be done vnto these wilful stubborne ones * who being ignorant of Gods righteousnesse and going about to stablish their own, and being disobedient vnto the righteousnesse of God, if they will stil so continue in their vnfaithfulnesse and be by no meanes conuerted vnto godwards, but euen according to the sentence of God Almighty pronounced by Esdras, dye in their vnfaithfulnesse? * For the vngodly & transgressors and such as become vnfaithful and obstinate vnto the Lorde, muste altogither be vtterly destroyed, yea deuoured with the sworde. Againe Esdras wylleth ỹ those which knowe not the lawe of God shoulde be taught, which much disagreeth wyth ignorannce to be ỹ mother of deuotiõ, as some of their affinitye haue taught, and those (saith he) that wyll not then fulfill the lawes of God and the kynges

Rom.10.

4. Esdr.15.

Esay.1.

1. Esdras.7.

lawe, shall haue this iudgement without delaye, losse of goodes, emprisonment and death, * then there shall be a beame taken from hys house and set vp, & he shal be hanged theron. * And if Iehu did cause all the priestes of Baall to bee slaine and destroyed bicause they were the enimies of GOD, why then are these vyle Vppers and Romishe bloudsuckers, these intollerable Diuills, vtter enimies both to God and their Prince, thus suffered to persiste in their euill, escaping so long the death which they so worthily haue deserued, & seing God wil haue his fierce wrath executed vpon hys enimies: Why are they styll suffered thus to triumphe and proudly to make theyr vaunt and boast that the Prince hath no power to harme them: why are they I saye thus suffered to mocke their King & laugh theyr Prince to scorne: Well, well, if God be herewith pleased, then let it be still as it is. But as certainely as God was offended with king Saule for sparing of king Agag enimy to the children of God, and

1. *Esdras.6.*

4. *Regũ.10*

2. *Regũ.28.*

The braggs of the Papistes. *Abacuc.1.*

2. *Regũ.15.*

for

for reseruing the Cattaile and beastes which he commaũded to be slaine, and Sauls notwithstanding doing therein as seemed best to hymselfe, neglecting the commaundement of the hyghest: euen so vndoubtedly is God nowe not pleased wyth the reseruing of these so manifest enimies, who although they haue the shape of men, yet in their maners more monstrous and beastly than brute beastes in deede, who should not thus long haue bene vnrewarded if there were not some either drawbacks or claw backes, or both, ỹ looke smothe with they? heades and sting with their taile, bearing two faces in a hoode, whose power ouergoeth right and by whose meanes the lawe is torne in pieces so that right iudgement cannot proceede nor go forth, but flattering Ipocrites are enimies to ỹ Gospel. Would God that such as are infected and sicke of that disease were dispatched both frõ court & countrey, for neuer shall truth tellers, bee thorowly welcome in Englande tyll such false flatterers be out of credit *Abacuc.1.*

Three cheefe pointes to be noted.

credit and estimation, neither shal that
boggly Whore and shameleſſe trompet
of Babilon be cleane ouerthrowen, till
such tyr loitering louers be brought to
confuſion, nor yet the proude hearts of
the arrogant Papists the vtter enimies
to God and they? Prince, bee mollified,
mækened, and made humble and loui-
lye, tyll Iudgement with iuſtice be ioi-
ned togither, the neglecting wherof is
cauſe preſently that the boy preſumeth
againſt the elder, and the vile perſons
againſt the honorable. Wherefore mee
think although there were no worde of
God at all to inſtructe or moue vs, yet
our conſciences would moue vs to con-
ſyder condigne puniſhement for ſuch ſo
notorious grieuous deteſtable trãſgreſ-
ſours and offẽdours as theſe ſtubborne
rebels are, ✠ who although they declare
they? owne ſinnes themſelues & hyde
them not, and that their wordes, works
and counſels are againſt the Lorde our
God and our Prince & Soueraigne, yet
are they wincked at and ſuffered. Yet
notwithſtanding, as I doubt not but ỹ

the

the Queenes most excellent Maiesty (to whom God graunt a long & prosperous raigne to aduaunce his truth to the glorye of his holy name, & the vnspeakable comfort of hys people committed to hir charge) is mindefull and well consydereth the terrible threatening of God vpon Princes for not executing iustice, who hauing but deferred the same, hoping thorow hir clemency & great mercy to bring them to ỹ knowledge of God and their due obedience to hir Grace, yet la, beying but for thys cause prolonged, × the innocent blond of the troubled hath so long cryed vengeance vnto the Lorde vppon his enimyes, and the soules of the righteous still continually complaining, and the Lorde our God himselfe hauing so long suffered, and holden backe hys hande, looking when the swoorde of iustice should bee drawen by the Prince to whom hee hath committed it for ỹ executing of offendours, as well Idolatrers, murderers, maintainers of whoredome, rebellious and enuious enimies of his truth, and seeth

4. Esdr. 15.

Apocal. 6.

notwithstanding his quarrel not maintained, but the worthye extreme deserued punishement deferred, and iustice in his cause neglected, cannot, * bicause he wyll no longer suffer suche iniurye, but as a righteous iudge to reuēge hys owne cause doth nowe in his wrathfull indignation plentifully poure hys perrilous plague of pestilence vpon vs, in such terrible wise, as that wee are glad to flye from our cities, mislike our lodgings, forsake our houses, disperling our selues abroade in sundrye places, bycause ỹ the messanger of God (death) dailye climing in at our windowes, is come into our houses to destroy vs. Yea the Lorde as we see * consumeth vs wyth the breath of hys wrathe euen as the wythered grasse, and as he not long since, when wee were greater in number, tooke then from vs the fruite of the earth, & gaue so small encrease therof, as that wee had not wherwyth sufficiently to feede vpon: so nowe he hauing plentifully bleased the earth with fruit, destroyeth now by death the people for

4. Esdr. 15. The deferring of iustice hath prouoked the wrath of God.

Esay. 40.

whose

whose sakes he prouided & appointed it. And the causes why that London specially ye more sharplyer visited than any one place of Englande besides (is) for that ẏ worde of God being there most purelye and plentifullye preached and taught, is there least followed. The second cause why is, for that the enimies of God that haue bene such shameless shedders of innocent bloude & pitiless persecutors of him in his mẽbers, haue bene there so long reserued, where with ẏ Lord (as well appeareth) is greuously offended and therefore hath layed the greater burden vpon vs. Wherfore we see ẏ to much mercy is as well hurtfull to the offendours, as condigne punishement for thẽ is necessary, × who if they were cut away from vs, we shoulde be voide of euill, wherefore I would those stumbling blockes were remoued, & according to ẏ saying of S. Paul, I would God they were cut of from vs, which do disquiet vs. And with Job I say: oh that all compassion vpõ them were forgottẽ, & for they displease God & hinder

Two chief causes of ẏ plague in London.

Ieremy. 28.
Deute. 13. 18
Gallath. 5.
Iob. 24.
1. *Thessal.* 2.

men from their saluation, God therfore for his great mercysake graunt that the swoorde of Iustice no longer ruste in the scabberde but that it may be put to the vse that God hath apointed it, that such may iustly receiue that which vniustlye they haue done vnto the elect seruants of God, and that as well the obstinate papistes as also the carnall Gospellers may feele the waight therof, or else it will be still the longer the worse, for as manifest it is at this day in Englande, that the ouermuch mercy & pitifulnesse maketh a presumpteous and careleslie people, which if it be not the sooner redressed, let vs assure our selues y this plague of pestilence (wherewith wee haue lately perished so fast) is but a beginning of sorrowes and a declaration of a more heauy & grieuous vengeance of God to come vpon vs, which, if for y neglecting the punnishing of sinne and for not maintaining of Gods quarel be wilfully purchased, the woe, woe, woe will be vpon vs, for God will then handle vs as he neuer did before, who

To much mercy maketh good manners.

Ezechiel. 5.

hath

hath plentye of plagues in store, yea, euen readye hangyng ouer our heads. Leuitic. 26
Wherefore good brethren let euery one of vs enter into himselfe and well beholde the monstrousnesse of our beastly behauiour that so shamefully aboundeth, considering that where the vineyarde bringeth forth the best wine the Esay. 27.
Lord doth keepe it and in due time water it and preserueth it daye and night from the enimy that he do it no harme, but where the vineyarde yeldeth and bringeth forth bryers and thornes the Lorde will runne thorow it by warres and wil make the strong cities desolate and the habitation forsaken, & God who made & created the people, wyll not fauour them. Beware I say therefore oh Englād, be warned, be not tolong careless, for it is manifest ynough vnlesse we will be wilfull blinde, that the hand Esay. 26.
of the Lord is lifted vp against vs, & we haue felt the heauy burden therof vpon vs. The Lord graunt vs therfore grace & spædy amendement of our life, least ỹ Lord in his wrath make of our Cities & Esay. 1.

blessed

bleſſed famous & fruitfull countrey an
Eſay.17. heape of broken ſtones, as he did wyth
Damaſcus or with the walled Citye of
Aroer whereof hee threatned to make
ſolues of cattaill, and ſo we purchaſe to
our ſelues ſorrow without hope of com
fort, from the which miſery that ꝯ Lord
our God, in whoſe hands we are as the
claye in the potters, may defende vs, let
vs ſpeedely and continually in all hum
blenelle of heart, in weeping, faſting
and praying in maner and forme follo
wing, inuocate the name of God our
heauenly father, to whom wyth
the ſonne and the holye
Ghoſt be all praiſe
and glory, world
without ende.
Amen.

The Prayer.

O Thy moſt puiſſant & mighty king, ỹ god of our fore-fathers and of thy people Iſrael, who turneſt man to diſtruction and then againe art gratious and mercifull, deliuer nowe from perill vs powre wretches that with vnfayned heartes call vppon thee, & although our wickednelle hath moſt highly offended thee (oh Lord our God) and hath bene moſt grieuous in thy ſight, who therfore haſt layd thy heauy hande vpon vs, the ſmart wherof wee haue felte to our great diſcomfort, although not ſo ſharply as our wickednelle well deſerued, yet nowe Lorde at the humble ſute of vs ſorowfull ſinners, ceaſſe thy anger, withdrawe thy dreadfull hande, and let thy mercye quenche the flame of thy furye, looke downe vppon vs, beholde the miſerye of thy feeble flocke that are almoſt drowned in the dungeon of dolour, ſtop not thyne eares at the crying of our lamen-

table

table and mourning voyces, but comfort vs, relieue vs, and suffer not the sourges of sorrowe to ouerwhelme vs, but rayse thou vs vppe that are fallen, giue vs a Godlye consideration of the wonderfull worke of thy late wrathfull indignation vppon vs by the sweepe throwe and distraction of the great number of oure Brethren, whome in thy treful deserued displeasure by death throwe Plague thou hast taken from vs, that thereby wee being warned may henceforth eschewe and auoyd the insupportable burthens of thy heauy vengeaunce that thou reseruest in store for sinners. Preserue good Lorde the Quenes moste excellente Maiestye, and graunt hir to our cõfort, a long and prosperous raigne, make hir zealous & feruent in the tryall of thy truthe & prouing of thy will and testament, and oh lord forgiue our enimies that haue ben persecuters of thy people and sclaunderers of thy truth and Gospell, tourne their hearts if so it be thy heauenly will, if not, (but that they bee of the number

of

of those whose hearts thou hast hardened because they should not vnderstand the mysteries contayned in thy holye worde, nor the vnspeakeable comfort contayned in the same) then suffer theyr Lord no longer to shaddow themselues in secret corners priuyly to worke theyr perillous pretence, poysoning thy people wyth the pestilent persuasion of dãnable doctrine, but according to thy promise, which is that the generation of ỹ wicked shalbe without honour, so stand now vp Lord of hosts and be no longer merciful vnto thy enimies that of malicious wickednesse resisting thy truth, do grenne as dogges at thy people, but thorow thy Godly motion, so moue the heart of our most gratious Quene, as Iehu, in the defence of thy Gospell and people to drawe the swoorde committed to hir by thee, to cut away from the face of the earthe those rebellious enimies and sworne aduersaries agaynste thee and thy Gospell, to worde and rote out the rotten members that infect and poyson the body of the common welth, that

Psalme. 59.

then the noisom number and remnant of the wicked being swept out with the beesom of destruction, the flocke of thy folde throwe thy mighty assistance and gratious helpe and furtheraunce maye all the dayes of our lyfe be at defiaunce with Sathan, vtterly forsake, abhorre & cast of the patched lothesome wycked weede of our olde Adam, and being apparelled and adorned wyth the gladsome garment and riche attyre of righteousnesse, we may shine in all vertue, and be pleasaunt and acceptable in thy sight, to the praise and glory of thy holy name and our eternall comforte.

To thee oh God the Father, the Sonne, & the holy Ghost, three persons and one immortal, inuisible and euerliuing God, be all praise and dominion for euer and euer.
Amen.

Giue God the prayse. I. S.

Imprinted at London, in Whitecrosse strete, by Henry Denham.

Anno Domini.

1564.